

A Wave  
of  
Blessing  
in  
Black Isle  
and  
Easter Ross.

With Prefatory Notes

by

Rev. J. C. RUSSELL, D.D.,

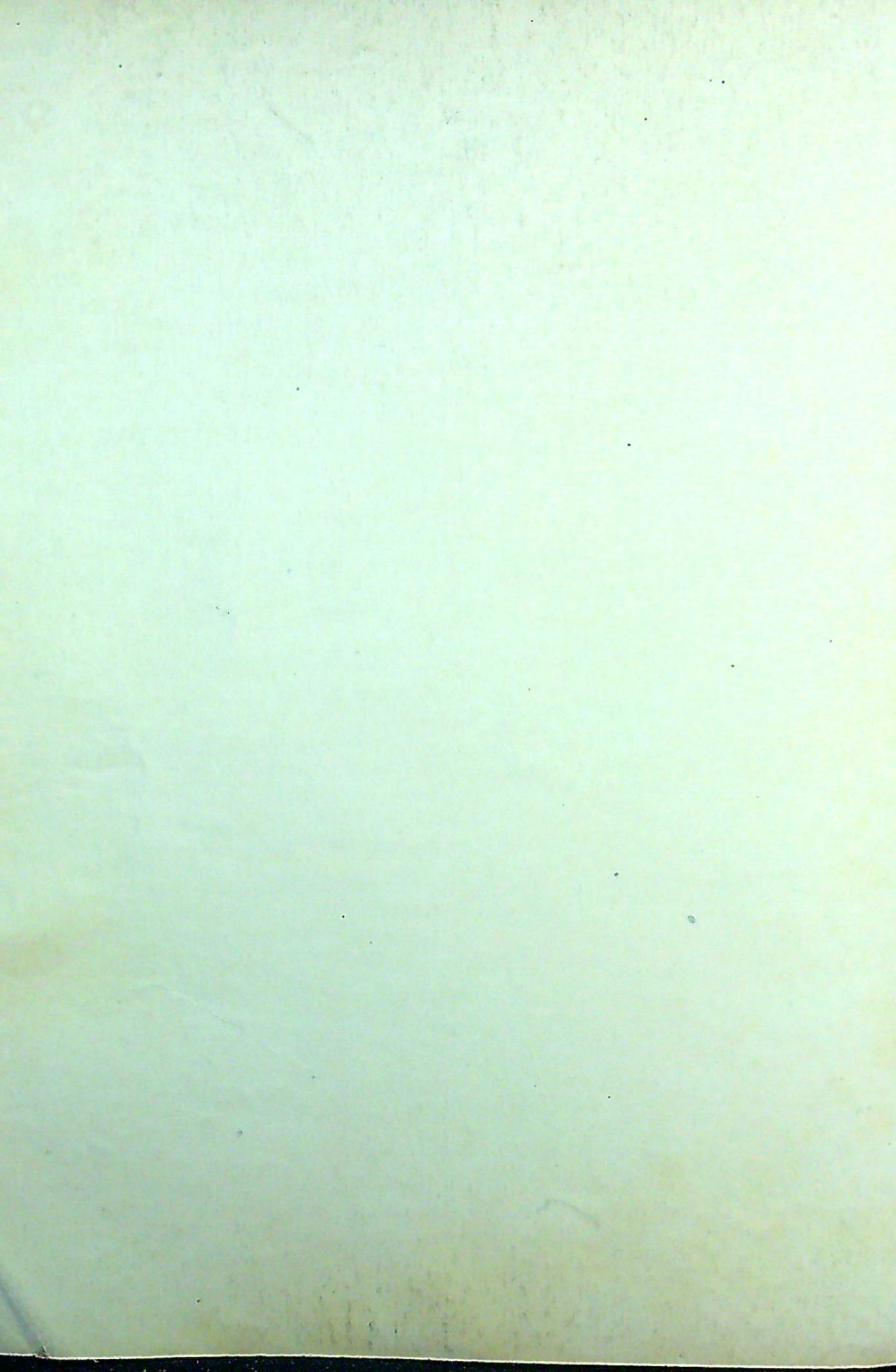
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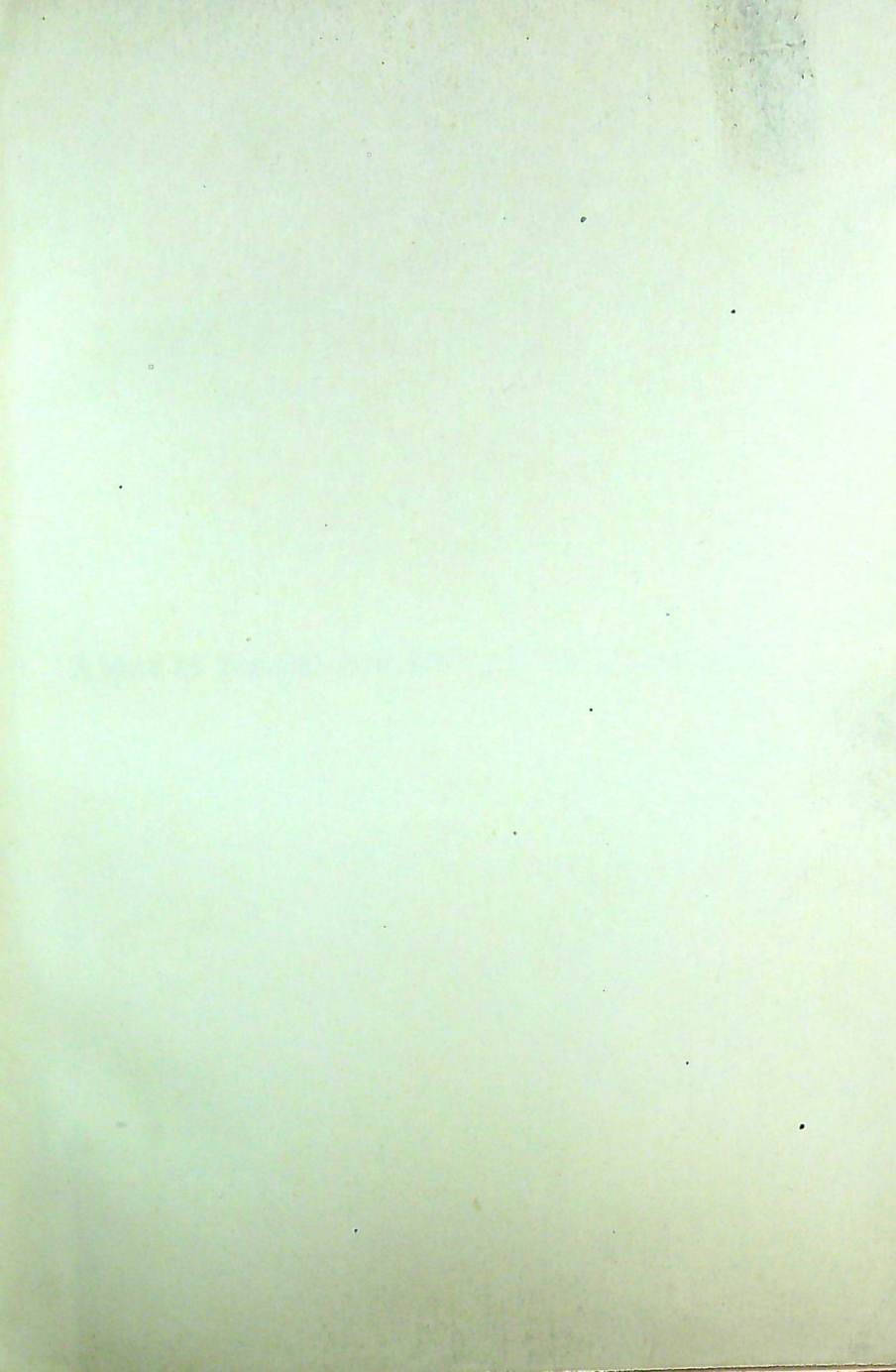
Rev. ALEX. WHYTE, D.D.



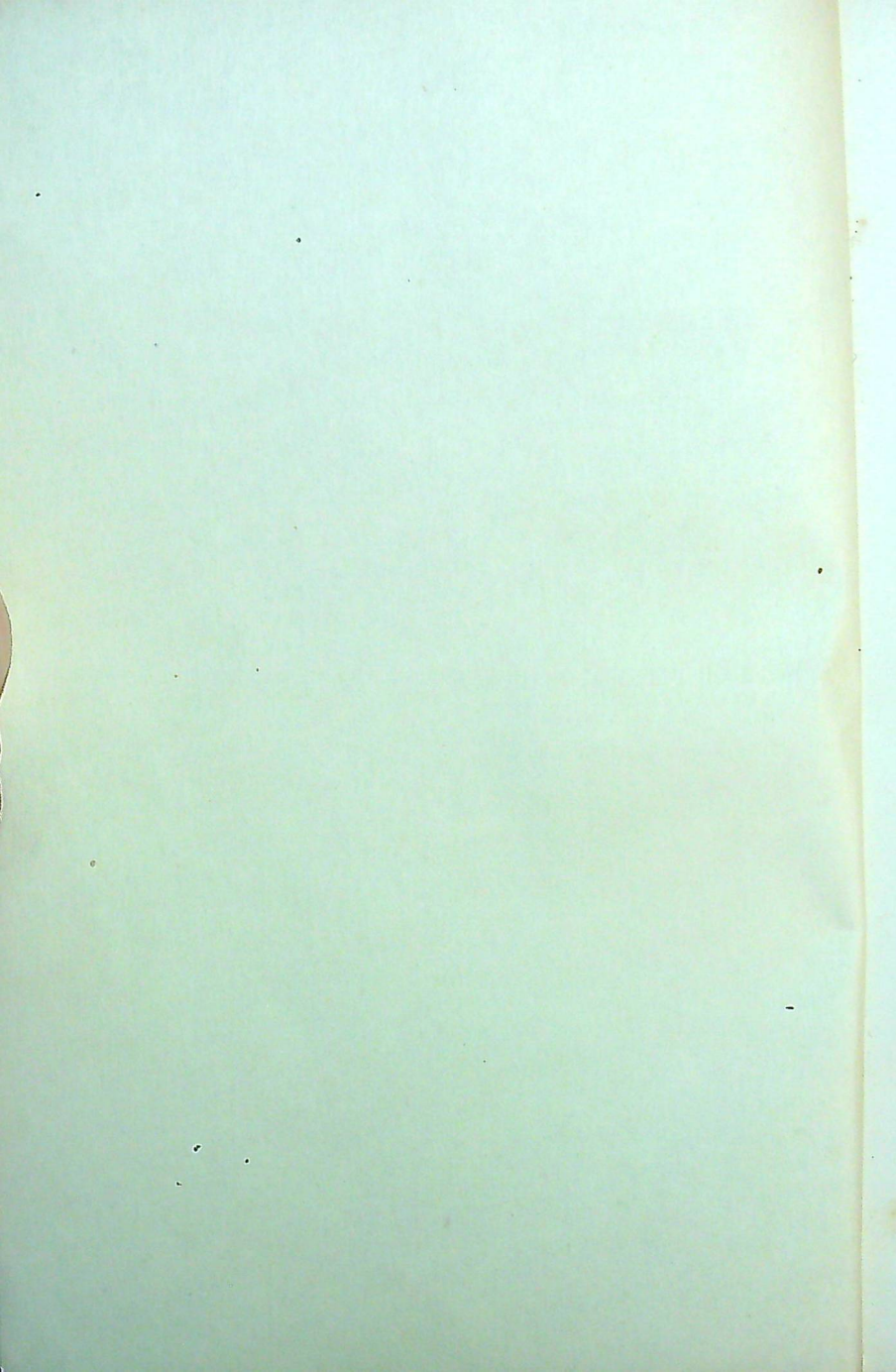
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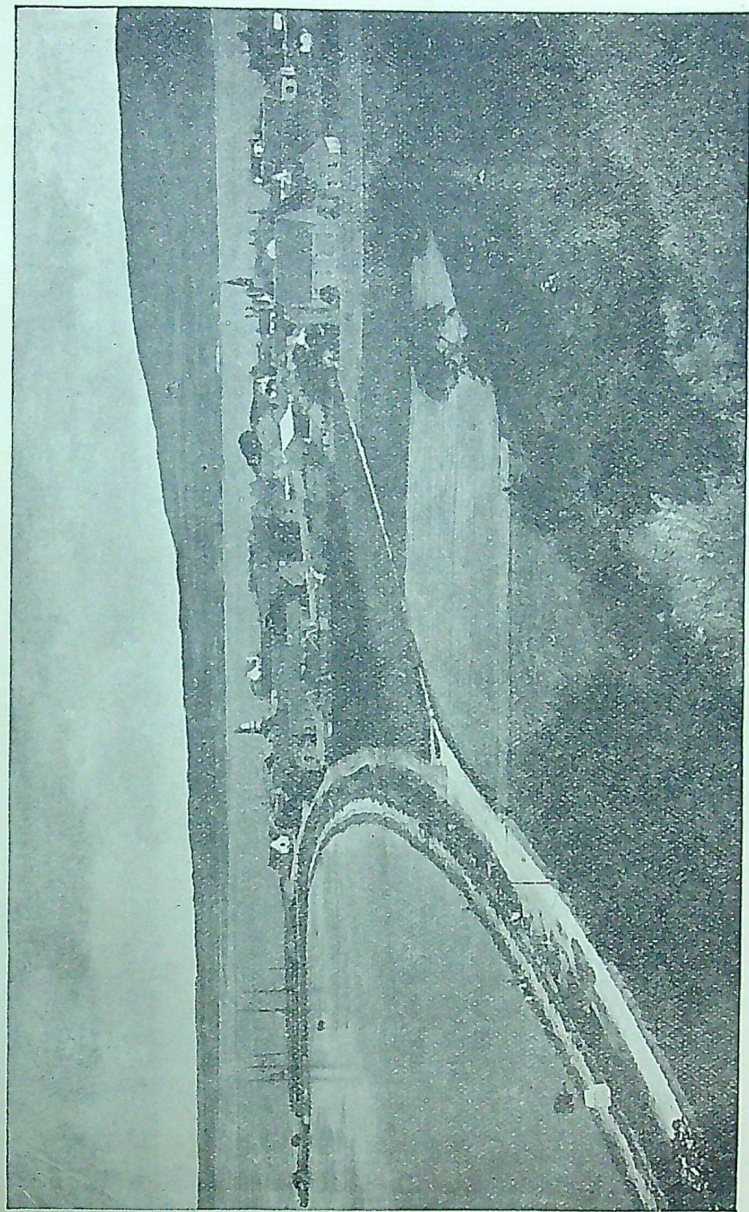






A WAVE OF BLESSING IN BLACK ISLE AND EASTER ROSS.





CROMARTY FROM THE WEST.





# A WAVE OF BLESSING

IN

## Black Isle and Easter Ross.

WITH PREFATORY NOTES

BY THE

REV. J. C. RUSSELL, D.D., *Ex-Moderator of the Church  
of Scotland ; and the* REV. ALEX. WHYTE, D.D.,  
*Ex-Moderator of the Free Church of Scotland.*



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## NOTES.

*To the Editor.*

THE wave of blessing in the Black Isle and Easter Ross has hitherto been quiet and gentle in its movement, gliding, rather than rushing, over the district. It has been free from unhealthy excitement, and from all desire and effort on the part of those who guide it to produce such excitement. In these respects it is happily different from revival movements we have known, such as that of 1859-60 in the West, the memory of which, and the strikings, trances, and hysterical extravagances that accompanied it, incline us to be critical of all sudden and unusual religious manifestations. In this case criticism is disarmed by the full and interesting narratives by ministers in the eastern portion of Ross and the Black Isle, by the Town Clerks of Fortrose and Tain, and the Editor of the *Northern Weekly*, and the clear and convincing testimony they give of the spiritual character, wise guidance, and remarkable success, of the work.

Mr. Macleod of Munlochy in his narrative makes special reference to its success, and, on thoughtful consideration, gives it as his opinion that if it is not wholly, it is at least largely, to be accounted for by the great simplicity with which the evangelists set forth the Gospel; the atmosphere of prayer in which they live; their unbounded faith in the presence of the Holy Spirit and in His power to make the Word effectual; and their wise and kind way of dealing personally and on the spot with those who are awakened and anxious.



It is well known that hymns are not generally acceptable in the North, but the evangelists have been encouraged to use in their meetings the simple Gospel hymns so familiar in the South, and Mr. Macleod gives them a place among the causes contributing to the success of the movement, as he saw how deeply the people were impressed by them.

But while probable immediate causes are suggested, can we overlook or forget the long and varied basic preparation for the results which are so gratefully related? That preparation was none else than the common preaching of the Gospel in pulpit, class, and school by faithful ministers from generation to generation. There may have been periods during which there were few signs following, few remarkable conversions; but we may rest assured that God's Word accomplishes, in His time and way, that for which He sent it, and that no earnest minister need be despondent or falter in his faith or effort, though many seasons may pass without visible fruit. All the while, by his ordinary services, patiently and in faith maintained, he is heaping up the fuel which, when the hour strikes, may suddenly respond to the descending fire of the Divine Spirit moving whither He listeth, to the glory of God, the quickening of many souls, and the expectant labourer's joy.

Needless to say, after perusing the narratives of those who have been taking part in it, that this movement is no denominational effort. Members of all the denominations are present in the meetings, yet there is but *one* denomination, consisting of some who need and seek a Saviour, and of others who have found and rejoice in the crucified and risen Son of God. May not the hope be cherished that these and similar meetings are pleasing symbols of what our common Presbyterianism is moving towards—one denomination? All meet in Christ the Unifier. In Him we have the living spirit of union, and are all one inwardly. But for the world's sake, and that it may know and

believe, God's people in our land are from year to year more longingly desiring and more earnestly praying that the spiritual union which is so deep and real may be more openly manifest. The Lord fulfil their desire.

JAS. C. RUSSELL.

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*To the Editor.*

DURING my short Christmas holiday I read the lives of the Brothers Haldane again, and Dr. Andrew Bonar's Life of M'Cheyne, and now your proof has come into my hands most fitly after those fine books. My own acquaintance with revival work began, I may say, from my childhood. Daniel Cormack, our minister in South Kirriemuir, brought such men about him as M'Cheyne, and Burns, and Milne, and Macdonald, and many more of the great spiritual preachers of that day, till those names were household words in our congregation and our town. I think my very oldest memory is of receiving a tract from M'Cheyne's own hand, after a sermon of his at the roadside. In Aberdeen and Huntly, during my student days, I had the great privilege of knowing Dr. Williamson of Huntly, and Mr. Fullerton of Strathdon, and Duncan Matheson, and many such like men, and the blessing of that time abides with me to this day. The work of Mr. Moody came into my life at a later time. But all along I thank God that He has kept my ear and my heart open to all good news of reviving and refreshing work. And all this makes me read your proof with the warmest feelings. God has been very favourable to our beloved land in respect of those special outpourings of His Spirit, but no part of Scotland has been so favoured in that respect as the Highlands. In the South we have had Cambuslang in former days, and Kilsyth, and Dundee, and many other highly favoured spots ; but, I suppose, there is scarcely a parish in the Highlands



that has not been visited, at one time or other, with times of refreshing. And your remarkable narrative is but another proof that God's ear is not heavy, nor His arm shortened. May His work prosper more and more—till the whole land, and the whole world, are filled with His glory ! And may this book of yours be greatly blessed to kindle faith and prayer and expectation, and to cheer the hearts of all those who love His appearing !

With warm goodwill,

ALEXANDER WHYTE.

7 CHARLOTTE SQUARE,  
EDINBURGH, *26th December, 1906.*



## INTRODUCTION.

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**By the Editor.**

FOR more than twelve months a steady, remarkable spiritual movement has been spreading over the Eastern portion of Ross and Cromarty. In September of last year during some special services in Invergordon, a conference of workers was held, at which short interesting reports were given by visitors from centres where God's power had been revealed. The impression made upon the hearers was so manifestly deep that some of those present agreed that the publication of a small book with such testimonies of the divine working would be certain to result in widespread quickening. The writer felt led to take the burden of arrangement of this, and meeting with kind and hearty assistance from friends North and South, this little book is sent forth with many earnest prayers for God's blessing on the narratives included.

It has, of course, been impossible to give accounts from all the places where blessing has been experienced. Besides the centres from which reports have come, there have been marked evidences of God's saving power in almost every parish in the Black Isle, and in Alness, Invergordon, Tarbat, etc., in Easter Ross. The writer had, perhaps more than any other person, the great privilege of seeing how the Holy Spirit moved across the different districts. There are notable memories of holy days stamped on his soul. God's hand was on the people, without a doubt. By one agent or another, or by no special worker whatever, the hearts of men and women were solemnised and subdued,

and in every place where the people gathered to pray and listen to God's message, there were souls, sometimes many, sometimes a few, led to accept and confess Christ as their Saviour. There have been things happening in the Highlands during these past months that have made the heart of our Lord rejoice, and the angels sing gladly in His presence. Looking back, dear, hallowed memories rise up. In one village on the edge of Ross-shire, at the request of some young people, a prayer meeting was arranged for at seven o'clock in the morning. This went on, with only a break on Saturdays, for eleven weeks. As many as twenty-one were present, the average number being above fourteen. Almost all were young men and women. Some rose at 4.30 a.m. to be able to get through work and be present. Others went breakfastless to work rather than be away. The interest never slackened, and when the meetings had to cease on account of the departure of some who had led them, the attendance at the last was as good as ever. The earnest pleadings of those who gathered there have been answered, in mighty blessing since.

This spirit of prayer has been a notable feature all through. During the Cromarty meetings the number who met to pray was striking, and the enlargement of heart given to the Christians quite remarkable. Latterly every prayer offered in Cromarty meetings swept in its petition along the whole peninsula of the Black Isle. Without human suggestion the Holy Spirit seemed to lead all the Christians to a widened outlook. In the country district of Cromarty parish, the intense prayerful spirit was quite extraordinary. At seven o'clock the people were invited to gather to pray in a class room of the school. On some occasions this was so packed with people that not even standing room was left, and a worker had to keep the door to prevent others attempting to enter. As many as



60 persons were crowded in. The Dingwall prayer meetings were almost equally memorable, especially the times when a few men, after a busy day and a long evening meeting, gathered to wait upon God in prayer, after the world had retired to sleep, praying on until after midnight for the clearer revelation of the Cross to all. There were men in most of these meetings from the different sections of the churches, but no difference was known as they knelt around the footstool of God's throne of grace. In the school at Kinkell, in Ferintosh parish, at the prayer meetings there, there were elders from the Free Church, United Free Church, and Church of Scotland present, kneeling side by side and praying earnestly one after the other for the removal of all that divides, and the progress of the kingdom of the one Lord of all. That these prayers will be answered we most firmly believe, and we are convinced that there are thousands of Christian hearts in the North who would fain have this prayerful unity in every corner of the land.

The people have shown a remarkable desire to gather to hear the Gospel. The size of the meetings varied of course according to the place, but in almost every case the place of meeting, whether church, school or hall, has been packed on the Sabbath nights. The hearts of the Highland people are towards the Gospel of Christ. There was never a sign of slackening interest, although four, five or six weeks might pass with continuous nightly services.

The message of the Gospel in song came with great power. While the psalms were almost always sung at Sabbath services, and sometimes at every week night meeting as well, there were always songs of the Cross sung by individuals or audience, and these came with wonderful effect. The simple hymn, "He was found worthy," with its refrain, "Oh the Bleeding Lamb," sung to a tune that wails like a Highland lament, has opened many a young



heart to receive the word of saving truth, while the great Welsh song of triumph, "All hail the power of Jesus' name," with its majestic roll, will never be forgotten by those who heard it sung by hundreds of voices, thrilled with intense devotion. While there were many older people who entered into eternal life, the movement, as might be expected, reached principally the young people. In some cases the men were in the majority, in others the women. When possible, meetings for men only were held, and some of the most striking scenes of the whole movement were witnessed in these. In Avoch amongst the young fishermen, a great work took place, and those who were present when these strong young men stood up with evidences of deep emotion, before their friends and relatives, confessing for the first time their desire to follow Christ, will never forget the sight. On one night as many as 23 rose one after another to do this. There is an indescribable impression made on those who witness such a scene. Men are conscious that the Holy Spirit is lifting men above themselves, and no impulse moves a man more powerfully than that which comes to him when he sees his friend moved by a new transforming force. Similar scenes took place in Dingwall and Invergordon.

The natural question that arises in the minds of interested readers is—What about the permanence of the work? Will the change last? Compared with similar movements elsewhere the most remarkable feature of all in this, is its permanence. Some of the reports embodied in this little book have been written more than twelve months after the meetings to which they refer. In most cases several months have elapsed. To a certain extent the test of time has been applied, and the general verdict is that the work is lasting. In a work such as that at Avoch where, with the more

impressionable character of the fishing population, and the unusually wide extent of the work, a less permanent effect might have been expected, this is proved by letters from the ministers there after nine months have passed. The Rev. T. Kerr of the Congregational Church writes—"The work here has been of a very permanent nature, more so than is usually the case in religious revivals." The Rev. K. Cameron of the United Free Church says—"I am profoundly grateful for the word of God among us last winter. Those connected with my congregation who professed at the time of the meetings are standing well and giving every evidence of a genuine change of heart, with one, or perhaps two exceptions, this is the case." The Rev. A. Douglas of Invergordon writes of a recent movement—"The fruits promise to be of a permanent and healthy character. I am particularly well pleased with the young men; they will be a source of much blessing in the congregation as time passes. The weekly prayer meeting has also felt the influence; the attendance is better, and the spirit more hearty than I have seen since I came here. I am more convinced every day that the meetings had more influence than was apparent at the time." Such are the testimonies that come from every part of the districts moved. It is a blessed fact that altogether hundreds of men and women, perhaps many hundreds, are living different lives in the parishes in the Black Isle and Easter Ross as a result of God's saving work during the past months.

The movement is not spent. God forbid. It may only be beginning. From Cromarty, Rosemarkie and Munlochy on the Black Isle, and from Tarbat in Easter Ross, tidings of blessing come as this is being written. The work has not ceased in any place, and we devoutly pray that it may soon begin in every parish in Ross-shire and over Highlands and Islands as well.



It is no human work. It has mattered little who came or went, the movement has gone on. It has been far more advanced by the devotion of ministers and the prayers of God's people than by any other agency. The hearts of the Highland people are true to the Gospel; the salvation of a man's soul is the first and greatest thing in the minds of most, and where definite and earnest efforts are made to bring the people face to face with the immediate need for acceptance of Christ, where such efforts, backed by the prayers of God's people are persistently made night after night, other matters being set aside for the time being, God has never failed to grant blessing.

Should there not be a bond of spiritual union in this matter? Let every minister and Christian who sincerely desires the reviving breath of God's Holy Spirit, begin to cry aloud for it until one great chorus of supplication rises from the Highlands. Let there be special and frequent meetings for prayer. In one district several farmers and others belonging to Free, United Free and Established Churches have arranged to meet in each other's houses, to pray together for revival. Is there any valid reason why this should not take place in every district?

"That they all may be one,  
That the world may believe."



# A WAVE OF BLESSING IN BLACK ISLE AND EASTER ROSS.

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## CROMARTY.

By Rev. A. J. MACNICOL, B.D.

IT is easier to say too little or too much than to speak the exact truth on any subject ; but when that subject happens to be the most sacred of all, how much more liable the human pen is to fall into error, allowing fancy to roam freely. If an attempt is made in the following pages to set down some few facts regarding the time of blessing granted to Cromarty town and parish last year, the writer would have it understood that he consents simply in the hope that the narrative may stir other hearts and induce them to continue waiting upon God.

It was in the spring of 1905 that the desire, long forming in the hearts of the Christian workers, took more definite form. A mission expected in the previous autumn had fallen through. Then came the news of Evan Roberts, creating among us as elsewhere a deep thirst for something of a similar nature to the Welsh experiences. Desires were quickened, prayers took a definite form ; we waited in hope for God's guidance in the proper step. The field was ripe awaiting the sickle ; who was to take up the work ? Two or three bright death-bed testimonies had left a deep

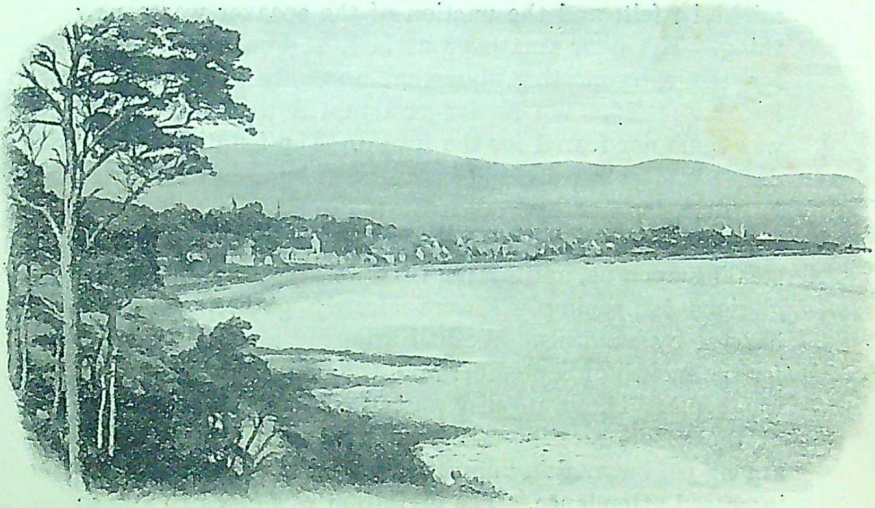
impression, and a few were enquiring after the way ; how was full advantage to be taken of the opening ? The *Albatross* party had moved the whole Inverness region, but they could not linger in our firth ; what was to be done ? The name of Mr. Andrew Stewart was mentioned by a mutual friend, and he was asked to help us, but did not know how to reply. Weeks passed before the way opened for a definite fixture. Mr. and Mrs. Stewart took up the work for the month of September with tokens of divine favour from the very beginning. Captain and Mrs. Cowe spent the greater part of October following up the earlier mission. Finally Mr. Stewart returned for a few weeks in the outlying part of the parish. From first to last these efforts covered a period of well on to three months, with two short breathing spaces, about ten weeks, of actual preaching of the word. We began very quietly to hold meetings, allowing things to shape themselves under whatever guidance might be given us. There was no crowding nor rush of excitement, only a calm audience of purposeful men and women assembling of their free will to hear anew the case for Christ presented. Quietly the truth was stated, clearly the conclusion was arrived at, and then the short direct appeal made. A brief prayer to God—it might be called a cry—to clinch matters in the hearts that were ready, closed the meeting. Effective use was made throughout of good evangelical hymns, and the help of the after-meeting was also requisitioned as the occasion seemed to warrant.

#### I.—CROMARTY TOWN.

The 17th day of September, 1905, will be remembered by many Cromarty people after everything that to-day bulks large in the eyes of the world has been forgotten, for that was a day of God's right hand in our midst. We



knew that it had come to pass which was foretold by the prophet Joel, and that our Pentecost had arrived. For fourteen nights a mission had been in progress—happy nights of ingathering of twos and threes—but no one was satisfied with these results. We had the promise of something far better or a strange delusion had taken possession of us. To the praying company that had been for so many months lying on their faces before Him, God seemed



CROMARTY.

to have given assurance of showers of blessing, but only drops had fallen. What was the hindrance? they began to ask: "Lord, show us what is wrong that we may put all right and prepare the way for Thee." New surrender had been made, absolute surrender so far as they knew themselves. That was the close of the week, and then came the red letter day, the 17th. God was among us



with His searchlight: we had ourselves invited Him. Prayers, desires, motives, were each in turn subjected to the pitiless scrutiny.

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

Song and address were inspired: the presiding power that guided was higher than ours. There was tension that might be felt, and the unction of the speaker was a new thing. The hour was over at last, and many remained for the after-meeting, but that was only part of what had happened. We no longer doubted that the revival was come nor feared for the future. The fountains of the deep were broken up, and instruments henceforth counted for little, for God had taken up the work.

The blessing came as spring arrives, quietly, gradually stealing upon us, and by the time we became aware of the glorious happening we were already gathering in the harvest by handfuls. We had arranged a special mission for the month of September, and the first Sabbath evening was come. The evangelist was asked to speak that night at the gospel meeting with which the day's work closes among us, but nothing unusual was noted unless a slightly increased attendance. The invitation was given to any so minded to start the new life, perhaps more as a duty than in expectation of response. But the work had begun though we knew it not: three took the decisive step. It surprised us, greatly as we had hoped, that the divine answer should be so instantaneous, for we were only learning the truth of the Scripture, "before they call I will answer, and while they are yet speaking I will hear."

That was the start, to many indeed the first contact with revival work at close quarters, and, delirious with joy

themselves, they understood how Peter and John should have seemed drunk at the spectacle of 3000 converts. A few days afterwards they only wondered if there were no inquirers. Something must be wrong; their hearts growing chill or the river of supplication lessening in volume. So on swept the stream of Pentecostal blessing night after night, week after week.

Scepticism regarding the movement early gave way, the critical outsider began to open his eyes, the very drunkard on the street spoke of the "revivals" as if half afraid he too might be taken captive, half afraid he might be passed by.

Young and old were drawn in, parents with their children, clean-living and obscene-mouthed alike: they came and found rest in a common salvation. Companions were brought along by those who had themselves found out the wonderful secret, children seeking their class mates with the invitation, "Come and see."

The prayer meeting was the power room throughout, as it had been the birthplace of the work. Nightly the half-hour preceding the general meeting saw many gathered to pour out their desires, crudely or in less unaccustomed phrase for the unconverted. They came whose faces had hardly ever, if at all, been seen in such a place, asking for sons and mothers, and all whom God laid upon their hearts. It was all very real, the vague mystery of prayer changed in an hour into familiar conversation with the Friend that hears. Exact answers came, of course; they could not help coming, because God was so gloriously near. Those who spat at the work to-day were foremost in the inquiry room to-morrow. While the request was being made for the thoughtless friend, his foot was on the door-step entering. Two friends, disappointed that a certain young woman thought the two miles journey beyond reason,



joined in pleading on her behalf, and got their desire. She both began attending the meetings and found her way to the Saviour's feet. A family that lived three miles distant was called upon, urged, prayed for, with the result that a few nights later two members of the household were numbered among the believers.

These may be taken as typical of many more cases, and as illustrative of the plan of action throughout. But it would create quite a false impression were no mention made of the victories won by the truth after much resistance. The large majority dealt with in this branch of the mission were young people from eighteen to twenty-five years of age, the children of Christian parents, who might be supposed predisposed to listen. There were others, however, slower to turn because more hardened in the godless life, enabled to bend to Christ after a severe struggle, in some cases, long weeks later when the meetings were a thing of the past. How many were gathered in from the town population it is hardly safe to say, though including the children, the total must have crept into three figures.

## II.—THE PARISH OF CROMARTY.

It was natural that the story of the work should be carried all around, with happy effect upon the neighbourhood, both within the parish boundaries and beyond it. Others will tell of the lands beyond, the present writer's duty ceases when he has related the story of his own district.

Four miles distant from the town cross, in the heart of the country, lies a school, associated in the memories of the men and women of middle age or older, with a happy time twenty years ago, when the power of God came mightily upon them. It was then that the bulk of the older people came into the kingdom. But twenty years see many changes, and the young men and women of to-day were



mere infants at the former revival time, too young to notice the blessed change in their parents, indeed, many of them were still unborn. The new generation was waiting for a fresh proof of Christ's saving power, now it had come.

Two or three Christians received a fresh baptism of the Spirit with the natural sequel—deepened love and zeal. They besought others to awake quickly, and by their efforts were successful in bringing them to the meetings. This little company grew and grew until the mission was by and bye transferred to the schoolhouse among them. There work went forward for several weeks, the people crowding the room every night, though it was the month of November, and the roads were in that state only possible to "country" roads. There was no difficulty about the preaching, nor much about the inquiry room. They seemed to have made up their minds to be saved. Of course, there were differences, some from temperament and other cause, being slower to obey the Gospel than the rest, but the greater number passed without effort into the fold. God was present in mighty power, as a single instance will show. He took His own strange way of arresting attention, confounding the wisdom of the wise. A ploughman who had often been pressed to come and hear, but always managed to find excuse, was taken suddenly ill and died almost before there was time to realise his danger. The minister stood by the dying bed, the young wife urging her husband to have the infant baptised—it was to have been done in a few days—but it was decided to wait till morning. When morning came that sacred service wore a new solemnity, for the arms that should have held the child were stiff and cold. Two days later at the reading of the funeral service—"we must all appear before the judgment seat of Christ"—more than one man was melted to tears and yielded to the Saviour. The commonplace had taken a new aspect,

familiar scenes and words had become fresh, living, insistent.

As the mission drew to a close opportunities of confessing Christ were taken, both for the strengthening of those who halted and for the encouragement of those hesitating at the door of decision. The concluding night took the form of open self-consecration to the new service. The school was packed, and when at the proper time they stood up, the impression was such as only those present can understand. Figures, which are cold at best, cannot convey any adequate idea of the scene. A mother between her two sons, a husband and wife, a husband with his wife and daughter, two sons bringing their parents with them, a family of three sons and a daughter, etc., etc., and no false shame in the older people's faces because they were not further on the way than the younger folks, only thankfulness that all were set free at last. Perhaps 150 in all stood up, half of them the immediate fruit of the mission, the other half their grateful friends, Christians of long standing. As they were solemnly taken before God in prayer and praise—the covenant openly made and sealed—that humble schoolroom was transfigured in our eyes. Some had found grace in that supreme hour to choose the better part. "If the young people were getting good, I wanted to get it too," said an old woman who, greatly daring, joined the company of confessors at that eleventh hour.

Instances might be multiplied were it deemed necessary, illustrative of the unexpected means God employs to awaken souls, and of the equally unexpected meeting places He sees good to choose. A young man home for his holiday from the city, goes back praising the Saviour who brought him North at such a time, all unconscious of the blessing that awaited him. Another, with a few weeks on land before setting sail for Australia, is also arrested by



the Gospel, and sets forth determined to be true to Christ at sea amid all the temptations of the forecastle. Both of these youths are nobly fulfilling their promise to-day.

It may be asked whether the converts are wearing well, or whether they have fallen back under the pressure of the inevitable reaction. Thankfully must it be said to the praise of God that they are proving their faith's genuineness by the works they are bringing forth. Doubtless among so many cases some are not genuine, and all are not equally promising : we still meet with the shallow ground and the thorny as well as with the good, and are only surprised at the successes won by the gospel knowing the difficulties. But the divine nature of the work is clear in the new power it has brought into older believers' lives as well as in the self-denying enthusiasm of the recruits. Quite a number are already scattered afar beyond the possibility of our oversight, but we have reason to believe they continue doing well. Those who stay among us form, along with the more experienced workers, a band of which any community might be proud, joined in association to further every good cause, so evidencing the spirit that is in them. Time alone can tell how deeply their roots are struck, but then few of them will be left in the old place to witness to God's goodness in the year of grace 1905.

This narrative must close ; it only remains to say that our final impression after all we have seen is the same with which we started. God is faithful who hath promised, and He will be inquired of by men. He made us feel the utter helplessness of all human effort for the saving of a single soul, but along with that He showed us the conquering power of divinely inspired prayer. He sent us back to our work with new confidence in the old gospel preached in the power of the Holy Spirit to sinners who are surrounded by an atmosphere of prayer and brotherly love. If these conditions be fulfilled, the desired results must follow.

## MUNLOCHY.

By Rev. J. MACLEOD.

ON the 22nd of October, 1905, a Mr. Taylor came to conduct evangelistic services in the Established Church, and during the week he laboured there his meetings were attended by many of our people. On the 29th of October Mr. Andrew Stewart commenced a series of meetings in our Church Hall. From the very commencement of these meetings it was evident that young and old were unusually interested, and the interest constantly increased. At the end of the first week Mr. Stewart left us to fulfil an engagement in Peddieston, Cromarty, and his place here was taken by Captain and Mrs. Cowe of the mission yacht *Albatross*, who carried on the mission for other three weeks, with the result that a considerable number of people, old and young, but chiefly the latter, profess to have been brought to the knowledge of the truth. And at our recent communion a larger number sat down at the Lord's Table for the first time than on any former occasion during my ministry of twenty-six years in the parish. To God be all the praise.

The meetings were attended by Established Church and Free Church people, some of the latter coming all the way from the parish of Ferintosh, even on very dark and stormy nights. And, what is still better, both Established Church and Free Church people profess to have been converted at these meetings.

As regards our own people we find that those who profess



conversion are of two classes, the first class consists of persons who had been anxious for a longer or shorter period ; the second of persons who had not been anxious, and some of whom had been very irregular in their attendance on the public means of grace.

We have been asked how can we explain the success that attends the labours of these honoured servants of Christ. Perhaps it is due partly at least to the following facts :—

1. They preach the Gospel with great simplicity and directness, and avoid bringing any extraneous matter into their services.
2. They live in the atmosphere of prayer.
3. They have unbounded faith in the presence and power of the Holy Spirit to make the word effectual for the salvation of the hearers.
4. The simple Gospel hymns which they sing with such power and beauty deeply impress our people who have not been accustomed to hear them, and
5. They deal personally and on the spot with those who are awakened and anxious for salvation.

May their labours continue to be more abundantly blessed.

*(The above brief account was written shortly after the work described. It is a matter of regret to the Editor that Mr. Macleod was unable to contribute a more detailed account in time for publication here.)*

## FORTROSE and ROSEMARKIE.

By Mr. JOHN HENDERSON, Town Clerk of Fortrose.

IN the latter part of last year a Special Mission visited Fortrose and Rosemarkie. The services were conducted by Mr. Andrew Stewart, and Captain and Mrs. Cowe of the *Albatross* mission, and were commenced in the Established Church, Fortrose, on the evening of Sabbath, the 19th November. It was discovered during the first week of the mission that the church could not comfortably accommodate all who seemed anxious to attend the meetings, and arrangements were made for the use of the Drill Hall, Fortrose, which the managers generously placed at the disposal of the mission. The services were conducted in the hall until the 18th of December, and meetings were also held in the Gordon Memorial Hall, Rosemarkie.

It was evident from the commencement of these services that the people were anxious, and that a deep and growing interest in spiritual things had sprung up. Night after night crowds had flocked to the meetings, and there were invariably some who remained behind desiring to be spoken to and asking the way Zionward. The Spirit of God seemed to be working in many hearts, and some were enabled to give themselves to the Lord Jesus Christ and so profess their faith in Him as their Saviour, their Master and their Friend. It would be presumption to calculate the results numerically, but we trust and believe that during the services many were brought from darkness to



light, and many were stirred up and refreshed. Some, both amongst the young and the old, were checked in a course of worldliness and sin, and led into the narrow way, in which, by the aid of God's grace, they continue to walk and to show forth the praises of Him who redeemed them. The good seed was sown, and tenderly harrowed in by the toilers. The God of the harvest is sending the rain and the sunshine, and truly the fruit shall be reaped in due season.

There was not much excitement, but there was present, in a marked manner, a quiet earnestness and a consciousness of the all-importance of eternal things. Seriousness was more or less written on every face, and there appeared to be a fervent desire to keep in the way of the blessing. We shall not know all the good, nor can we estimate the strength or the value of the struggle of those few weeks until the secrets of every heart shall be revealed ; but we are assured that God is faithful who hath promised, and that He never will disappoint the soul that truly seeks Him.

In many cases refreshment came to the weary and drooping children of God ; there was encouragement for those who were cast down and depressed, hope for the despairing, comfort for the sad and mourning spirits, and a full and free pardon was offered to all. Some who were careless and indifferent were led to stop and think, and others who were halting between two opinions were brought to decision for Christ. Numbers remained to the after meetings and were spoken to simply and affectionately ; encouraged to receive the message of God, and helped in their difficulties.

The hymn-singing, in addition to being an attraction to many, appeared to be effective in the hands of the Spirit in arousing interest and in tuning the hearts of the audience for the reception of the truth. The music and the message

seemed to touch the soul, and tenderly mingled with the work-a-day thoughts.

A keen interest in divine things continued while the services lasted. The attendance night by night showed no falling off, and the good accomplished was real. The last two days were the greatest of the feast, and the numbers present were considerably in excess of those on any corresponding day during the previous weeks.

There is no doubt that the effects of last winter's work are still felt in our midst. What was accomplished in quietness and calm has taken root and is developing quietly but surely. The promise is being fulfilled—"Cast thy bread upon the waters; for thou shalt find it after many days."



## NIGG.

By Rev. D. C. C. GOLLAN.

IN the autumn of 1905 I paid a brief visit to Wales, and there I came in contact with several ministers whom God had largely blessed in evangelistic work. From what I saw and heard of the work there I was convinced of two things—first, in many towns and districts of that interesting country, the work was not dependent on any one man or special evangelist, and secondly, that wherever God's people asked for an outpouring of His Spirit, God gave the same in accordance with the Master's promise. A well known American evangelist said to me when talking of revival work, "Get your people agreed upon asking God to send a revival in your midst, and ask nothing doubting, and you will find God true to His promise."

On my return north I determined to carry out the advice given. I spoke to several about what I had seen and heard in the Principality, and found that they were not only interested in my report, but expressed a longing for such times in our midst. The Welsh revival formed the subject of a Sabbath evening address and was the means of awakening interest among many. Our half-yearly communion soon followed, and though we had not the number coming forward we would like to see, still all the ministers who assisted spoke of the intense interest shown by the congregation and the pleasure which they experienced in preaching to them. The next step was to interest parties in the prayer meeting, for if work is to be done in a con-

gregation, it is easiest begun here. We had never any great cause of complaint as to attendance, but yet as most things can be improved upon, the elders who had all along helped in the work thought it would be a good idea if once a month or so we could get the help of some of the brethren in the presbytery. This idea was willingly and heartily carried out by the ministers around, and at each meeting opportunity was taken to tell of blessings elsewhere received, while during the same time, the South-west wind—our prevailing one here—daily brought us news of showers of great blessing which were experienced on the other side of the narrow channel which separates us from Cromarty, where Mr. Andrew Stewart and his zealous workers were conducting a long and most successful mission. I happened to be present at some of their meetings and was afterwards able to tell my own people of the work carried on by Captain and Mrs. Cowe, Rev. Mr. MacNicol, and his able and willing workers. These reports led our people to say, we also must start, and so arrangements for a fortnight's mission were talked over and planned.

Correspondence was first carried on with the Rev. Mr. MacKay, Crombagh, but his engagements were so numerous that he was quite unable to come. An invitation was next given to Mr. W. F. Stewart of the yacht *Albatross*, but he likewise found it impossible as he intended beginning in the Orkneys just at that time; however, in his letter regretting his inability to be with us, he wrote, "If you think the people ready for meetings begin with them at once." This happened in the last week of the year. On the Thursday of that week we held our usual district prayer meeting, and a decided feeling of disappointment was manifest when all were told that our negotiations had come to nought, yet often when different parties engaged in prayer, each asking God to begin with the New Year a



great work in our midst, some of us felt that now that we had failed, God Himself would devise means that His banished be not expelled from Him.

I had an engagement in Glasgow for the second week of the New Year, and yet, strange to say, without knowing exactly why, I wrote off immediately cancelling the engagement, and determined to make arrangements on a new scale for a few week's mission, just depending upon God and what special workers we could get as the work progressed. Our friends in Cromarty promised all assistance if we would begin, a promise which was faithfully kept to the end.

The first Sabbath of the year came, and as was our wont we had our monthly service in the Balnabruaich Hall. This meeting was marked by a spirit of great earnestness, and when it was announced that the special mission was to be begun on the following night, a few seemed to breathe more freely, and many an eye was closed and silent prayer ascended to the throne of grace for blessing on the work. After that meeting one could not help believing that God would work in our midst, for if we believe that "the effectual fervent prayer of a righteous man availeth much," we must of necessity believe that the effectual fervent prayers of a body of Christian people will not pass unheeded. This spirit of expectation and of earnest prayer which was shown at the start continued and increased until we stopped work in the month of March.

We were fortunate in the start of our mission, for the deputations which came from Cromarty—and we had three of them in the first week—came fresh from a sphere where God had worked a wondrous work, and as speaker after speaker spoke to us, they said with a ring of genuine assurance, "What God did for us He will do for you if you ask Him."

Great interest was shown in the first week. The attendance was all that could be desired, some people having to go away because of lack of room, yet as far as we could see there was no definite work done. At the beginning of the second week we arranged for a new departure, and at the close, with fear and trembling, we intimated an after-meeting, inviting all Christians who were interested in the work to wait behind, and also any who would like to be spoken to or prayed for. A number of Christians waited behind for praise and prayer, and also our first convert.

From that night onward we had our after-meeting, and to many of us it proved a veritable Bethel, and in it many souls were led by God's Spirit to "the truth as it is in Jesus."

Our meetings for the most part were conducted in three parts. At 6.30 we met for prayer and praise. This meeting was intimated for the workers, but from the start the hall was filled, men and women coming seemingly interested in nothing but to hear the way of salvation explained. The general meeting began at 7 p.m. Our arrangements were that three nights of the week would be reserved for strangers, either ministers or deputations from neighbouring congregations, and on the three other nights, testimonies or short addresses were given by our own workers. With the exception of testimonies and solos there was nothing exceptional or sensational done. Night after night the Gospel was faithfully preached in a winning way. Men and women were called upon to "Repent and believe the Gospel," the duty of making their calling and election sure, "for now is the accepted time," was brought home to them. The addresses were most interesting, and though the subject was always the same, yet there was no repetition nor sameness. Two pictures were portrayed each night—Jesus Christ upon the Cross giving "His life



a ransom for many," and proclaiming "It is finished," and again that same One in His love, standing and knocking at the heart's door, saying, "If any man hear My voice and open the door, I will come in to him." Long and tenderly each speaker dwelt upon the wondrous love of that One who gave His only begotten Son. Faithfully and lovingly men and women were warned against "neglecting so great a salvation." The singing of an appropriate hymn and the Benediction brought the meeting to a close sometime before 9.30.

As the general meeting broke up the workers kept their seats and sang hymn 504, and as the words "I'm not ashamed to own my Lord" were sung night after night, this anxious one and that found strength to remain behind and be dealt with. The door was then shut and requests for prayer intimated—for a husband, a wife, a brother, a sister, a son or a daughter—and then all bowed their heads, and while anxious ones were dealt with the meeting was led in prayer, an elder always beginning and some worker taking it up when he was done, the understanding being that the prayer chain should not be broken till the last enquirer was dealt with, and this was announced by the party in charge asking all to join in singing verses three and four of Psalm 103. A short prayer followed in which God was asked to bless and keep those who trusted in Him for the first time that night. Then followed the last three verses of Psalm 72, and the Benediction. In the after-meeting work the converts who had been brought in early in the mission played an important and helpful part by getting alongside of those in whom they were interested, and whom they knew were impressed, and by sitting by them when the others went out. It was generally after ten before we got away from the hall, yet back to that hall some of them went or gathered in a neighbour's

house, remaining steadfast in prayer, sometimes till 12 o'clock.

The result of the mission was that not only a good number were brought into the kingdom, but that God's people were strengthened and refreshed and sent on their way rejoicing. This was well expressed—unintentionally of course—by one of our aged Christians in his Gaelic prayer, for like the first great revival meetings we read of, all was not conducted in the one tongue, who said, "Lord, Thou knowest that since these meetings began we have had heaven on earth." A second result was that many of us learned how interested people are in the Gospel and how willing they are to come night after night to hear the "old, old story," which is ever new, and although in many ways the methods employed, such as solos, testimonies, and after meetings, were altogether new, yet no spirit of criticism was shown, but aged Christians welcomed all and encouraged the young converts to take part in prayer from the very beginning, an encouragement which was wise and proved most helpful. The chief difficulty which we experienced was when we spoke of closing the mission, that all said we must go on. From the experiences of last winter I am convinced that in order to make a special mission a success it must be long and prayerfully planned by God's people, and when once begun it must be gone on with for an indefinite time. Some missions, I believe, are brought to a close just when the people are beginning to get interested. The last night was the one in which we had the greatest number of converts, when no special speaker was present, and only a short address was given to those who had been brought in. We further learned what we frail creatures are so slow to believe that if we ask we shall receive, that if we seek we shall find, that if we knock it shall be opened to us. We not only learned that God is



willing to work when we are willing to work for Him, but that when others see us willing they also become so, and this is what each minister and congregation should pray for—to be made willing. While our mission was in progress the work was much prayed for by Christians in all the congregations around us, and our own office-bearers and members in this way rendered the greatest service which a congregation can render to their minister.

“ His name for ever shall endure,  
Last like the sun it shall,  
Men shall be blessed in Him and blessed  
All nations shall Him call.”

## DINGWALL.

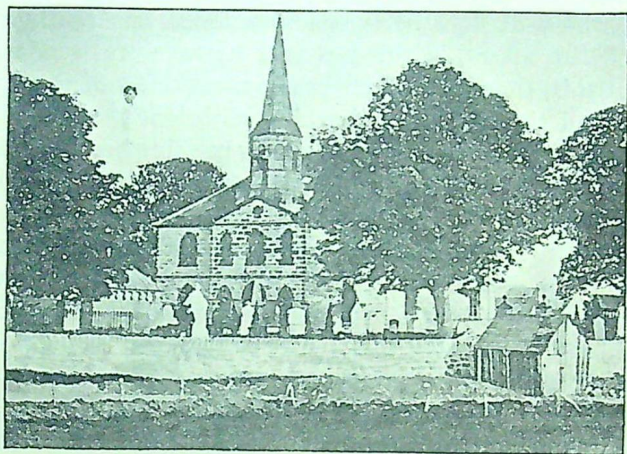
By Rev. J. R. MACPHERSON, B.D.

THE spiritual history of Dingwall does not seem to have been marked by any great evangelistic movements. At times when other parishes in the surrounding district were the scenes of special work, Dingwall appeared to be largely untouched ; and it was marked rather by correct doctrine than by spiritual life. The light was always shining, and in the last generation there had been many times of special work ; but although most of the evangelists whose names are familiar to the public had visited the town for a longer or shorter period, the results of their work did not seem to be in any way specially notable. The most lasting work was apparently done by a more lengthened effort on the part of the Hon. Miss Waldegrave and her nephew, the Hon. Granville Waldegrave ; but the best influence in this direction was that of a few singularly helpful workers in the town, among whom we may mention, without fear of misconception, the late Mr. Alexander Ogilvie and Mr. Lewis Munro, the former an elder in the Parish Church and the latter a member of the Free Church, Mr. John M'Neil (the Australian evangelist, author of " The Spirit Filled Life " ), a native of Dingwall, and Mrs. Hill (the wife of a former honoured Sheriff of Dingwall). One special sphere of their work was an evangelistic meeting on the Sunday evening, another a fellowship meeting, at times on Monday, at times on Friday evening. It was in this Friday evening meeting that the seeds of the work of last spring were sown. There had been



no little longing for some definite work in the churches ; the late Mr. Macaskill had often spoken to the writer as to the need of revival ; but somehow the difficulties seemed to be unsurmountable, until the first whisperings were heard on the Friday evenings of the possibility of Mr. Andrew Steward coming to Dingwall for a mission which might spread over two or three weeks.

The two great conditions of success seemed to be grow-



PARISH CHURCH, DINGWALL.

ingly fulfilled—prayer and unity. Prayerful expectancy and the spirit of unity were markedly present.

The mission began on Sunday, 11th February, and closed on Sunday, 25th March. Mr. Stewart was greatly helped by Mr. Hugh Paton for the first fortnight, and by Mr. Macintyre towards the close ; while Miss Annie Maclaren and Mr. Andrew helped the work immensely by their singing and by their work among the young. Any special

commendation of their work, or any comparison of their respective methods, would be out of place. We were very thankful for all of them ; the mission would have been incomplete without any one of them. In addition to the meeting each evening, we had a few children's services, and each Sunday afternoon a special meeting for men.

The mission proved to be a fruitful one from the very beginning. But the more striking work seemed to commence one afternoon at the close of a children's service. We were all rather troubled about some young boys and girls who waited to be talked to without apparently any real desire after Christ ; but just as we were wondering about this, the spark was lighted among a few of the older girls, and there was no mistaking its bright reality. One girl followed another ; a girl's prayer meeting became a new centre of work, and these young women and bigger girls have, from that afternoon, been the brightest spot in Dingwall. They have helped one another, and they have brought in others ; they have been the mainstay of the Christian Endeavour movement among us, but they have not been content with that. Their eagerness, their brightness, have helped us all onwards, week after week.

Meanwhile a work, less in its outward range, but no less real, was being carried on among the young men. It was not an easy work, or so continuous as the other ; the lads were not easily gripped, but one or two special meetings for them were signally used to bring them right out on the side of Christ ; and the Burgh Court Room will always be associated in the writer's mind with the memory of young men testifying to Christ having found them. They supported one another ; they went after others ; they made one room in Dingwall memorable as the place where they met for more than one " half night of prayer," where young voices were first raised in the hearing of others in



prayer to God. Some young men, it is true, were never really "landed;" some who were, found their way back into the stream; but the number of lads who came out for Christ was enough to make us glad, and to make Him glad too.

The work has been a great one. It did not reach the height of revival; it was a most successful mission. Its range was largely confined to those who before were "not far from the kingdom"—the young people of our Christian homes, the church-going lads and girls, the "well-disposed" towards religion; these were brought over the line. But the life of the community was not altered, the ordinary condition of the town is unchanged. We have not known the touch of revival.

Were one, from one's own experience of mission weeks, to characterise this movement, one would honestly say that never was one more conscious of the presence and the power of the Spirit of God than in Mr. Stewart's work among us. The difficulties were specially great; the working of the Spirit of God was no less manifest. And if it be true that the harder elements in the town were untouched, one need not wonder; rather may one be thankful that a new reservoir of power has come among us which will help to touch others. If one regret be permitted, it would be rather along another line—that the Christians of the town have not received more blessing in their own souls. May this be speedily granted, and many lives be quickened unto all the fulness of God.

By Mr. NORMAN MACRAE, Editor of the *Northern Weekly*.

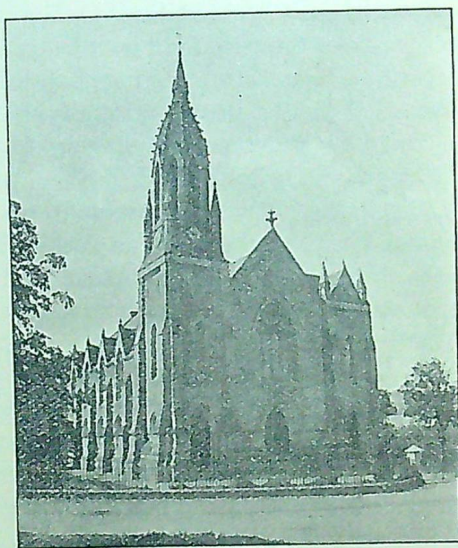
DURING the earlier part of 1906 Christian friends in Dingwall were privileged to share in what has proved, in many respects, one of the most remarkable special missions conducted in Dingwall for many years. For about two months, beginning in February, the mission was carried on under the immediate charge of Mr. Andrew Stewart, who had the assistance of Mr. Hugh Paton and Mr. Macintyre as speakers, and Miss Maclaren and Mr. Andrew as singers, with the co-operation of the members of the Dingwall Y.M.C.A., including the Rev. J. R. Macpherson, of the Parish Church, and the Rev. Ranald Macdonald, of the United Free Church. The mission was welcomed by many of the Dingwall friends who had heard of Mr. Stewart's remarkable work in other parts of the Highlands, and who were anxious that something on strictly undenominational lines should be attempted in Dingwall at that particular juncture, so that if possible, in the first instance, there might be a drawing together of the Christian friends of all the denominations in town with the view of joint action, under the sought-for guidance of the Holy Spirit, in an effort to evangelise the district more extensively than had hitherto been attempted. It has been thought by many during these later years in the Highlands, in view of the unhappy divisions that have arisen over church differences, that nothing but good to all concerned would result were the various churches, not officially, but among their members, engaged together in desirable aggressive work in the various centres of the North and West. Thus, might divisions disappear, differences be



removed, and a spirit of friendly co-operation in the one Christian work of all the churches be encouraged. It was with this hope and prayer that the Dingwall friends threw themselves so heartily into the mission carried on for months by Mr. Stewart and his assistants.

And the results were distinctly encouraging. The nightly meetings, held in the Carnegie Hall, were attended by representatives of the Established, United Free, Free, Free Presbyterian, and Episcopalian bodies in town. Of course it has to be remembered that in Dingwall, for a combination of reasons that need not now be particularized, so-called "special evangelistic meetings" have not been too kindly regarded by the people generally, who are still largely disinclined to welcome the singing of hymns at religious meetings, and who have had the idea that no services are "genuine" or "acceptable" that are not strictly confined to the churches on Sabbaths and in which only the "ordained" ministers take part. Of late years, however, as the people have become more acquainted with the real purpose of these "special meetings," realizing that they are not antagonistic to but in sympathy with the best evangelical traditions in the religious history of their country, and that such greatly honoured preachers as Charles Haddon Spurgeon, and others of like calibre who have a warm place in the Highland heart, not only favoured but engaged in "special evangelistic work," they have been less and less disposed to oppose or stand aloof. For one thing, the Highland religious mind is staunchly "orthodox" in relation to the great evangelical doctrines, and for years the average Highlander has entertained an impression that at these special evangelistic meetings the doctrines taught are not strictly according to the law and the testimony. That impression, too, has gradually been fading; and nothing has so greatly helped towards the removal of miscon-

ception in this direction as the fact, which has become more and more known in recent years, that D. L. Moody, the American evangelist, who was so much criticised and opposed during his and Mr. Sankey's memorable visit to the Highlands, was, after all, one of the most orthodox of preachers on such subjects as the Bible, the Atonement, and the work of the Holy Spirit. In view of this changing attitude among the Highland people in relation to aggressive



FREE CHURCH, DINGWALL.

Christian work by or outside of the churches, there is now a feeling in many quarters that, under judicious guidance, we are on the eve of a great religious movement in the Highland North and West, which is destined to have far-reaching results.

In Dingwall Mr. Stewart's mission was conducted in every manner calculated to disarm opposition and over-



come prejudice, while at the same time true to the Spirit's promptings in answer to the workers' prayers. That accounted so far for the success attending the meetings, with the result that, if there has been no marked religious awakening and outburst of activities on a large scale, the townspeople generally, with happily fewer exceptions than formerly, are disposed to be less critical and antagonistic in their attitude to the work. That is to say that the *next* mission in Dingwall, if carefully handled, will find a prepared soil and a ready people, which should ensure a rich experience of blessing in the life of the people and the churches alike. That, again, is a service rendered by Mr. Stewart's mission in Dingwall for which, many of us are persuaded, there will yet be reason for still greater rejoicing and thanksgiving. As it was, the interest of those attending the Dingwall meetings grew from the very beginning to the close. The people could not fail to be attracted by the distinctively "orthodox" ring of the Gospel messages delivered, and all felt that there was present in all the meetings the manifestation of a Power more than man's. The interest in the nightly prayer meetings, just prior to the public meetings, was most marked; and it was certainly with much cause for humble thankfulness for manifest results in the circumstances that the mission was brought to a close after about two months of practically uninterrupted evening services, with occasional services for children, and others for men only. The blessing came more particularly to the younger life of the town, though there were several among the older people whose ministers have since had the privilege of receiving them into church membership. But apart from conversions, the Christian friends themselves have received stimulus and reviving, and the result is seen to-day in greater activity in Christian work and a more pronounced unity of purpose among the

friends of the different evangelical bodies in the town. All that, again, along with the influences which have gone to the breaking down of local prejudice against these "special" services, is something surely for which it was worth while to hold a two months' mission in Dingwall. Were it six months or a year, the effort would still be justified and those results be ample encouragement for the principal workers, whose self-sacrifice, by the way, was no less praiseworthy than their abounding zeal during what, to not a few, will remain a memorable time in Dingwall and Wester Ross.



## FEARN.

By Rev. LEWIS MACPIERSON.

THERE are not a few in the parish of Fearn who will always look back with thankfulness to God to the spring of 1905, when we had to some extent a real share in the refreshing work of grace that had been so manifest in other parts of the North. In this brief notice reference can only be made to some facts illustrative of the power of God's word in a series of memorable meetings that were held, with a statement of conclusions to which the writer came in connection with these.

It would be interesting to trace out various subsidiary causes of a quickened interest among those who are bearing on their hearts the cause of Christ among us, for some time previous to the commencement of special services, but the limits of the space at my disposal forbid that. It is sufficient to say that the work in Wales, the manifest tokens of blessing in Cromarty and the Black Isle; the earnest spiritual activity in Tain; and the quickened life centred in the remarkable gatherings held in the little meeting-house in Nigg, aroused keen interest and became subjects of prayer and conversation at the weekly meetings of our Christian Endeavour Society. We were constrained to ask the question, "Why not Fearn?" Why not, indeed! Not a few felt the need, and a great longing for a time of ingathering possessed them.

It was felt that at that particular time of the year, when the heavy spring work in an agricultural district makes such a demand on time and strength, the attendance at a

series of meetings might not be satisfactory ; but a remark made by a member of my congregation to the effect that several young people were deeply exercised about spiritual things, convinced us that the time had come for a special effort whatever the difficulties might be. As the result of an interview with Mr. Andrew Stewart, who was then conducting special services in Dingwall, it was arranged that Mr. James M'Intyre of Ayr would come to our help, while Mr. Stewart promised to give such help personally as he could. For a fortnight previous to Mr. M'Intyre's visit we had meetings for prayer and the preaching of the Gospel in Hilton School, at which we had the assistance of neighbouring ministers, and these gatherings were an excellent preparation for those to follow.

Mr. M'Intyre threw himself into the work with a quiet earnestness that led us to the conviction that under God the right man for the work had come. We thank God for his visit. His ripe Christian character, his prayerfulness, his qualifications as a lucid, impressive speaker, his tact, and his firm grasp of the truth, combine to make him an ideal preacher of the evangel.

Circumstances compelled us to hold the meetings in three different centres in succession, and though it was felt that this might in some respects militate against the success of the gatherings, the arrangement had the advantage of a wider area being touched.

From the commencement to the close the services were largely attended by representatives of all the churches—a most gratifying feature. The interest, as the work went on, became deep and strong ; the Word was with power, and the hearts of many were moved.

Gradually that shyness to speak of personal religion, so characteristic of the North, began to pass away. We felt the nearness of God, that His Spirit was working on



heart and conscience, that we were "under the power of the world to come."

Young men and women, many of them well trained in divine truth, waited to be conversed with on the all-important matter of a personal and saving interest in Jesus Christ. Night after night those impressed stated their difficulties, asked for the prayers of God's people, and came to decision for Jesus Christ as their Lord and Saviour, while Christian men and women were "marvellously helped" and waxed bold in the work.

I refrain from giving an account of many striking incidents that came under my personal notice, however interesting these might be, as I prefer to state some impressions made on my mind in connection with a work that has gladdened so many hearts.

In the first place, I was more than ever impressed with the importance of such special services when properly conducted as an *opportunity for coming into immediate personal contact* with those impressed with divine truth and meeting difficulties they may have regarding personal faith in Jesus Christ.

Every Christian knows that it is only by the ministry of the Holy Spirit, the apprehension of that which is spiritual can come, but we must always bear in mind that the Spirit works through means which it is incumbent on us to use. Do we in our ordinary services adopt *all* the means we might in the direction of definiteness as to results? It is my humble opinion that we do not.

The Gospel may be faithfully preached, impressions may be made, hearts may be moved Christ-ward, but the help that might come through *personal* intercourse with those qualified to instruct the perplexed is not available through lack of opportunity. Many seekers after truth have serious impressions removed and fall back into the old indifference,

or remain in a state of perplexity, because their attitude towards divine things is unknown to those who might be the means of leading them to Christ.

Now, in these special services there was manifestly an understanding that a frank expression of difficulties and anxieties was to be made; that they furnished a distinct opportunity for coming to a definite decision for Christ. Why should this be confined to special services?

In the second place, I was greatly impressed with the results produced by the *personal testimony* of those who had entered the Christian life—their testimony as to how they had their difficulties removed. It is, of course, an important part of every Christian minister's work to make the way of salvation plain, and to understand and recognise the many obstacles that present themselves to those who have been brought to a genuine conviction of the reality of sin and salvation. But it must be admitted that not a few are influenced by a certain conception of officialism which they associate with ministers. By this class ministers are more or less regarded as simply discharging a *professional* duty. This should not be, but all the same such an attitude of mind is met with. But when a ploughman, for example, stands forth among his fellow-workmen, and states in simple language that conveys unmistakably a genuine conviction of his sincerity, his personal experience of how Jesus Christ became real to him as his own Saviour, the effect is marked.

We had deputations of young men from Tain and Nigg who told their own story, and I can bear witness to the solemnity and power that accompanied their testimony, and the undoubted results for good in the case of many. We had University students and men of different vocations in life who by "the word of the testimony," were the means of arousing the thoughtless, confirming the wavering,



and leading those who were anxious to Christ. "They believed and therefore they spake."

After all this is nothing new in the North. It is a Scriptural method. The well-known "Question" or "Fellowship" meeting held on the Friday of a Communion season in the Highlands, had its origin we believe in those times of spiritual awakening that refreshed the church in the days gone by, and was intended to give an opportunity to men of Christian experience to testify as to what they had known of God's gracious dealings, for the encouragement, the warning, and the help of those in doubt and difficulty in view of a public profession of Christ.

The practice may be abused—anything may be—the "Question" meeting has been abused, but a sincere expression "of the reason for the hope that is in us," given for "Christ's sake," is the privilege and duty of all who love the Lord Jesus Christ in sincerity and truth.

There is one other remark that may be made. Methods of work must be adapted to changed circumstances. There must be more elasticity in our methods consistent with the Apostolic injunction that "all things be done decently and in order." The human heart remains the same sinful heart in every age and in all climes, needing regeneration by the Holy Spirit and faith in Jesus Christ, and Him crucified, as the only Saviour of sinful men. We have the one unchanging "Gospel which is the power of God unto salvation to every one that believeth," but in this, the greatest enterprise in the world—the advancement of Christ's kingdom—we must be prepared to exercise the freedom that Christ gives to adopt such outward methods of work as Christian wisdom may deem expedient in different circumstances. This much may be said without discussing particulars, which might be out of place in such an article as this.

In conclusion, it may be added that it is manifest to not a few that we in the Highlands have much to encourage us in the Lord's work, in spite of much that may seem to the contrary, but we must more than ever make the burden of our ministry the extension of the kingdom, and that extension cannot be unless souls are won for Christ, and thus made subjects of the kingdom. Our opportunity is great, our advantages are many, and the reward is undoubted. May we be found faithful to our sacred charge.



## TAIN.

By Mr. JOHN MACKENZIE, Town Clerk.

THE autumn of 1906 will be long remembered in Tain on account of the work of grace attending the special meetings conducted by Mr. Harry Young of the Evangelization Society, London. Mr. Young's meetings in Tain three years before had been greatly blessed, as many as seventy-six persons having at that time made a profession of their faith, and the lives of nearly all of them had been in keeping with their profession. His coming again was looked forward to by many warm Christian friends, and prayer was made for a time of quickening and revival. Each night of the week preceding the mission, largely attended prayer meetings were held under the auspices of the Tain Young Men's Christian Association, and there was a remarkable spirit of unity and earnestness in interceding for the presence and working of the Spirit of God. Tain had frequently during the past seventy years experienced a time of revival, and many were longing and praying for another time of blessing.

The meetings were held in a tent in the Parish Church grounds. Permission to use the grounds was kindly granted by the Rev. Colin Macnaughton, minister of the parish, who frequently attended and took part in the meetings. The first meeting was held on Sabbath, 19th August. Notwithstanding the Highlanders' dislike of such innovations as a canvas church and an itinerating evangelist, every seat was occupied, and a large number of chairs

were added to the ordinary seating, so that about 450 could be accommodated with seats in the circle occupied by the tent. A large crowd who could not get seats, surrounded the tent. The preacher had been much exercised about the mission, and much in prayer for the salvation of the lost. A large number of Christian workers representing the Y.M.C. Association, the Christian Endeavour Society of the United Free Church, and the ministers of the United Free and the Established churches were amongst the audience, and continued their prayers, their efforts, and their attendance throughout the mission.

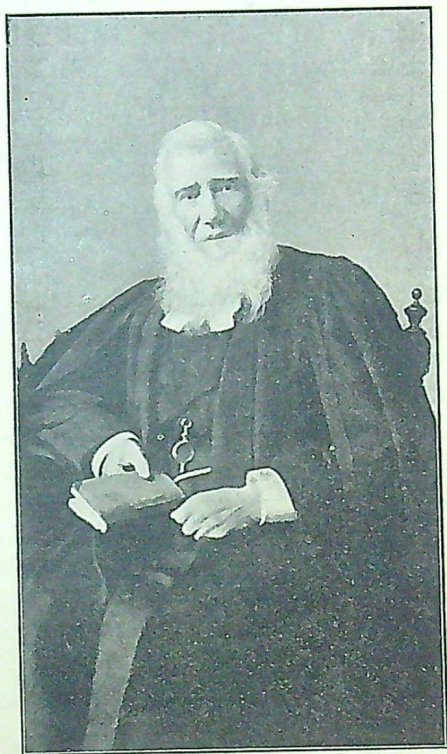
A deep interest and a spirit of expectancy characterised the mission from the beginning.

The Rev. Professor Stalker of Aberdeen, a Director of the Scottish Branch of the Evangelization Society, was present at the opening meeting and engaged in earnest prayer at the close of it. The preacher spoke with the accent of conviction, and the Gospel message was told with point and power. There was much hymn singing and prayer, and from the start after-meetings for prayer and dealing with the anxious were held, and were largely attended throughout. The attendances at the nightly meetings during the mission continued very large, and the interest increased as the mission proceeded. Many walked several miles to be present night after night, after a hard day's work on the harvest field, and with an early start next morning before them. The Rev. Thomas Grant, the venerable senior minister of Tain United Free Church, then in his 86th year and nearing the Celestial City, to which he passed a few days after the close of the mission, was constant in his attendance from the beginning, and took part with his accustomed tenderness and zeal in the regular meetings and in the open air. The Rev. Alexander Frazer, his successor, also was deeply interested in the



work, and gave valued assistance at the meetings and in the after meetings.

The preacher agonized for souls, and from the outset souls were brought to decision. There was no outward



The late Rev. THOMAS GRANT.

manifestation of excitement. The solemn stillness of the after-meetings and the deep awe and great joy as souls were coming into the light was most impressive. Sometimes

only one, at other times more, and as many as twelve in one evening came to Christ and intimated their decision.

Night after night the anxious remained for prayer and personal dealing. Husbands and wives became one in the Lord. Whole families experienced the joy of salvation. The family altar was set up in homes that had been prayerless, and hearts that were sad and despondent were cheered by the new hope and the great joy of salvation. The number and the class of men brought to faith in Christ and giving evidence of being soundly converted and entering upon the new life in Him, is matter of great joy.

During the four weeks of the mission 103 persons in all professed, and of these nearly the half are men—tradesmen, ploughmen, and labourers, mostly young in years, and among them some who had been living in open sin. Many cases were notable for their change of life, some of them being seen in church for the first time for years. Such cases could not fail to move, as they did, the greater part of the community, and interest was deepened in the good work. Believers were greatly encouraged by seeing what they could not but regard as the mighty working of the Holy Spirit, and a fresh proof that God answers prayer, and is ever waiting to bless. No other power could draw and hold large audiences night after night for a month, or account for the wonders that were taking place in hearts and homes. Prayers were earnest and for definite blessing, and sometimes were manifestly answered while they were offered.

The young Christian workers frequently took their places outside the tent in order that their seats might be available for others, and often walks and conversations with the anxious followed.



Mr. Young, whose labours were abundant and devoted, was wonderfully sustained throughout, and he won the Christian esteem and affectionate regard of a very large circle of Christian workers in Tain. He had to leave Tain for Brechin on Wednesday, the 12th September, and it was arranged that the meetings should go on until Sabbath evening.

On Monday evening a testimony meeting was held, and scores of young converts gave their testimony in most cases by simply reading a verse of Scripture.

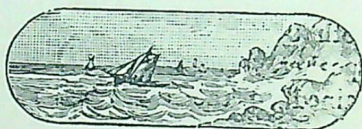
The President of the Y.M.C.A. said that the wonderful movement of grace in which they were, was in answer to prayer, and that they were all deeply indebted to Mr. Harry Young for his zealous and devoted labours in their midst, which had again been so richly blessed. On Wednesday evening the Rev. Lewis Macpherson, Fearn, was the principal speaker. The Rev. Mr. Gollan, Nigg, spoke on Thursday evening, and on Friday, Saturday, and Sabbath, the 16th September, the Rev. Mr. Frazer was the principal speaker. The interest and the attendance were well sustained to the close, as well as the good results.

At the closing meeting the Rev. Professor Hugh Mackintosh was present and led in prayer after Mr. Frazer's address. Among the other ministers who assisted during the mission were the Rev. Dr. Mackay of Wick, Rev. Mr. Macfarlane, Thurso; and Rev. Mr. MacLeod, Melness.

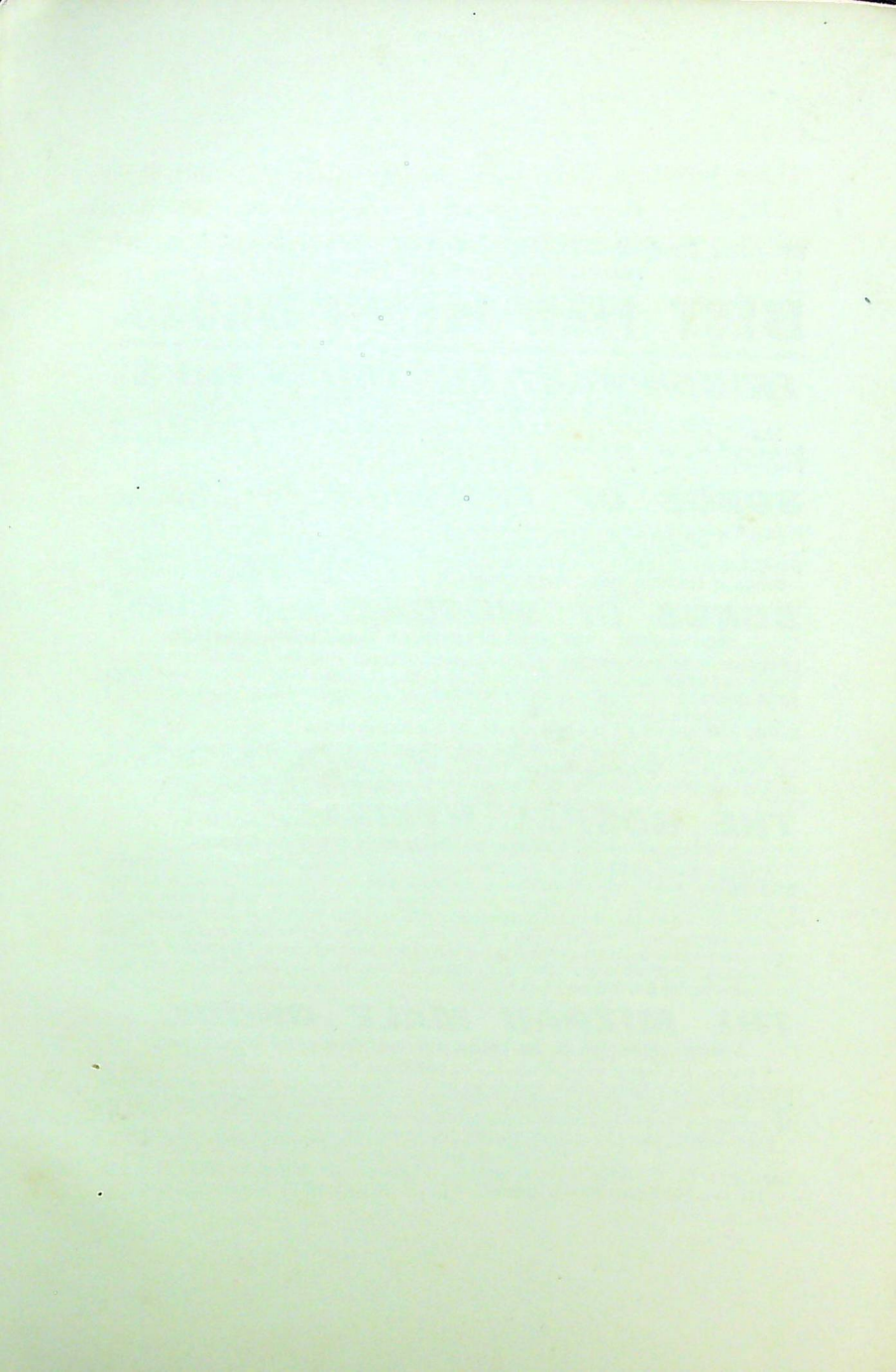
At the closing meeting Mr. Frazer remarked on the wonderful movement of grace which they had witnessed, and said it was rather remarkable that at the opening service of the mission they had with them Professor Stalker, and at their closing meeting Professor Mackintosh.

For the instruction and benefit of the young converts, a series of meetings on Wednesday evenings was arranged.

These meetings were very largely attended, and most impressive. It was inspiring to see the eagerness with which the young converts attended and listened. Their changed lives are telling for Christ in their homes, among their companions, and in the community.







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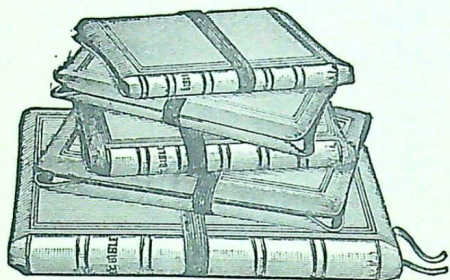
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